

CONSTITUTION

OF THE

FRATERNAL COMMUNION,

WITH AN

EXPOSITION OF THE SAME;

INCLUDING THE FIRST PROCEEDINGS OF

FRATERNAL COMMUNITY NO. 1.

KNOW ALL MEN:

That in order more effectually to illustrate the virtues, and promote the ends of pure religion, morality and philanthropy; to withstand the vices, and reform the disorders of the present social state; to secure to our posterity the blessings of a more salutary physical, intellectual and moral education; to establish a more attractive, economical, and productive system of industry; and to facilitate the honest acquisition of individual property for laudable purposes: We whose names are hereunto annexed, do unite in a Voluntary Association, to be called

The Fraternal Communion.

And we do adopt and ordain for our said Association the following

CONSTITUTION; *to wit.*

ARTICLE I.

Sec. 1. This Association shall be organized in distinct, independent Communities, unitedly maintaining a general fellowship, but exercising within themselves respectively all the social powers, rights and immunities of christian commonwealths.

Sec. 2. The members of this Communion shall meet in Quarterly and General Conferences, for religious improvement and fraternal counsel, at such times and places as may in the progress of events be found expedient.

Sec. 3. These general meetings shall be regulated and conducted, according to such rules of order as two-thirds of the members in attendance may for the time being agree to adopt.

ARTICLE II.

Sec. 1. Membership in this Association shall be acquired only by admission into some one of its communities.

Sec. 2. No person shall be a member of any community, who does not deliberately and cordially assent to the annexed

DECLARATION, viz.

I believe in the Religion of Jesus Christ, as he taught and exemplified it, according to the Scriptures of the New Testament. I acknowledge myself a bounden subject of all its moral obligations. Especially do I hold myself bound by its holy requirements, never, under any pretext whatsoever, to kill, assault, beat, torture, enslave, rob, oppress, persecute, defraud, corrupt, slander, revile, injure, envy, or hate any human being—even my worst enemy: never in any manner to violate the dictates of pure chastity: never to take or administer an oath: never to manufacture, buy, sell, deal out, or use any intoxicating liquor as a beverage: never to serve in the army, navy or militia of any Nation, State or Chieftain: never to bring an action at law, hold office, vote, join a legal posse, petition a legislature, or ask governmental interposition, in any case involving a final authorized resort to physical violence: never to indulge self-will, bigotry, love of pre-eminence, covetousness, deceit, profanity, idleness, or an unruly tongue: never to participate in lotteries, games of chance, betting, or pernicious amusements: never to resent reproof, or justify myself in a known wrong: never to aid, abet or approve others in any thing sin-

ful: but, through divine assistance, always to recommend and promote, with my entire influence, the holiness and happiness of all mankind.

Sec. 3. Any person *eighteen years* of age, thus assenting to the foregoing declaration, may be proposed for membership at any regular meeting of a community, and admitted by vote.

Sec. 4. Any person may cease to be a member by communicating to the Secretary of his or her community a written notice to that effect.

Sec. 5. Any unworthy member, having proved incorrigible, may be disowned by vote.

Sec. 6. Every Community shall be distinguished by *Number*, according to the date of its formation, and shall be uniformly entitled, in all written instruments, records, and addresses, *the Fraternal Community No 1, 2, 3,* or as the case may be. And every such community shall keep a Book, containing this Constitution, with a general Register of all its members annexed; which Register shall exhibit in distinct columns the following particulars, viz.—their names at full length, place of nativity, time of birth, date of admission, and general calling, together with blank space sufficient to minute their death, or disconnection however effected. A Book shall also be kept by every Community, in which all its births, marriages and deaths shall be carefully recorded.

Sec. 7. All members of every Community shall stand on a footing of *personal equality*, irrespective of sex, colour, occupation, wealth, rank, or any other natural or adventitious peculiarity.

ARTICLE III.

Sec. 1. The members of each Community in this Association shall own and manage such and so much Real and Moveable Estate, in *Joint Stock Proprietorship*, as they may from time to time agree.

Sec. 2. This *Joint Stock Property* shall be created by Subscription in negotiable Shares of Fifty Dollars each, and may be increased by new subscriptions indefinitely, at the discretion of the Community.

Sec. 3. All Joint Stock property thus created shall be considered as existing in the two following named distinct funds; viz.—the *consolidated fund*, and the *floating fund*. The

consolidated fund shall cover all investments in Real Estate of every description whatsoever. The *floating fund* shall cover all unexpended cash, moneys due the Community, and moveable property in possession of every description. And all accounts shall be kept with strict reference to these two funds.

Sec. 4. No Community shall invest more than five-sixths of its Joint Stock Property in Real Estate, except for temporary safe keeping under peculiar circumstances. At least one-sixth shall ordinarily remain in the floating fund; and sufficient cash shall always be retained on hand to meet all probable necessities.

Sec. 5. A regular Subscription Book shall be opened and kept in every community; which shall exhibit the terms of subscription, the names of all subscribers, the amount subscribed, the number of shares taken, the time when, a record of all certificates of stock at full length, and a minute of every transfer of shares.

Sec. 6. Every person, on payment of his or her subscription to the Joint Stock Property of any Community, shall receive a Certificate of *title* to the number of shares taken, signed by the presiding executive officer thereof, and countersigned by the Secretary; which Certificate shall be in the form following, to wit:

"For value received A. B., or order, is hereby entitled to — shares in the Joint Stock Property of Fraternal Community No. —, valued at — dollars, &c. together with such dividends as may from time to time be declared thereon.

Given under our hands at — this — day of — A. D. — B. C. —

D. E. Sec'y."

Sec. 7. Whenever any stockholder shall be desirous of converting his or her stock, or any part thereof, into cash, and no purchaser readily appears to take the same, the community shall, if possible, purchase it at the par value thereof, and pay the amount out of the money on hand in the floating fund.

Sec. 8. And no member shall ever sell any share of this Joint Stock, except to fellow members, without first offering it for sale to the Community.

ARTICLE IV.

Sec. 1. The members of every Community in this Association, shall, *if practicable*, dwell

together, on their own soil, in a compact neighborhood.

Sec. 3. They shall erect in each Community, at their earliest convenience, one or more spacious, well-constructed mansion-houses, with such appurtenant barns, granaries, workshops, mills, manufactories, and other buildings, as they may be able, and deem necessary. These mansion-houses, with their appendages, shall be called *Habitations*, and shall be capable of affording comfortable accommodations to one hundred persons at least, and as many more as may be found expedient.

Sec. 4. All *Habitations*, with their surrounding lands and buildings, shall be owned and controlled solely by the community within whose limits they are comprised.

ARTICLE V.

Sec. 1. It shall be considered the duty and the privilege of all members of this Association in every Community, and of their family dependents, unless absolutely incapacitated, to perform a reasonable amount of productive labor, either corporeal, mental or mixed, in some department of useful industry.

Sec. 2. To this end each Community shall endeavor to provide suitable employment for every individual connected with it; which various employment shall be adapted, as nearly as the nature of the case will admit, to the genius and taste of the several operatives.

Sec. 3. All operatives of every description, whether employed at home or abroad, in manual labor, or as business agents, teachers or missionaries, eighteen years of age and upwards, shall be allowed one uniform rate of wages, not exceeding fifty cents for every eight hours of actual service. All persons sent out on business agencies shall be furnished with the means of defraying their extra expenses.—All literary, philanthropic, moral and religious teachers, going out into the surrounding world with the approbation and under the direction of the Community, shall be considered as serving forty-eight hours per week, and be credited accordingly. And for all moneys, or other goods, received from the people among whom they may exercise their gifts, they shall account to the community—retaining to themselves a sufficient amount to cover their reasonable extra expenses.

Sec. 4. All children and youth under eighteen years of age, connected with any commu-

nity, shall be allowed wages for all labor performed, not exceeding the following rates, viz. from five to seven years of age half a cent an hour, from seven to nine one cent an hour, from nine to eleven two cents an hour, from eleven to fourteen three cents an hour, from fourteen to sixteen four cents an hour, and from sixteen to eighteen five cents an hour.

Sec. 5. Time shall always be reckoned only for actual employment, excluding the necessary intermissions of rest and refreshment, and shall be accounted for on settlement by the year, or the quarter, or the next longest term practicable. Where wages are agreed on by the year, quarter, month, or week, the average of eight hours to the day, or forty-eight per week, shall be the common measure. All lost time worthy of notice shall be deducted, and all extra time added, each at the allowed rate.

Sec. 6. All work executed by the members of every Community shall be wrought in a thorough, faithful, and neatly finished style, according to its kind; so that it may reflect honor on the Association, and command the confidence of the public.

ARTICLE VI.

Sec. 1. All the children and youth connected with any Community in this Association shall be educated in the most approved manner. Their physical education shall commence in a common nursery, furnished and attended in the most appropriate and judicious style; into which they may be received, with the consent of their parents, from the earliest age. From the nursery, at the age of from two to three years, they shall be introduced into well ordered infant school classes, and thenceforth advanced from stage to stage of physical, intellectual, and moral improvement till maturity.

Sec. 2. All education in this Communion shall be conducted on the manual labor principle, and with a view to qualify every youth for the actual business of life, each according to natural genius, taste, and passion.

Sec. 3. No charge shall be made by any Community, (except for books and stationery,) on account of education, literary advantages, or religious instruction. These, and all privileges naturally connected with them, shall be free to the individual members with their respective family dependents; and shall be sup-

ported by each Community at large out of its floating fund, or ordinary resources.

ARTICLE VII.

Sec. 1. All persons connected with any Community in this Association, except as designated in the 5th Section of this Article, shall be considered regular Boarders, and charged a certain price per week for their accommodations.

Sec. 2. Board shall include suitable house-room, food, lodging, bathing, light, heat, washing and ironing, medicine, medical attendance, (unless called from abroad) and proper nursing when necessary,—and shall be afforded at prices not exceeding the following named per week; viz.—from birth until seven years of age *fifty cents*, from seven years till twelve *seventy-five cents*, from twelve years and upwards *one dollar*.

Sec. 3. An ample fare shall be agreed on, provided, and served, by each Community to all its boarders, either in *commons*, in *select messes*, or private families, as may have been stipulated.

Sec. 4. Families served with their food in private apartments, or separate tenements, shall furnish their rooms with bedding, chairs, tables, crockery, and every other necessary article of household convenience, at their own expense. In all other respects they shall fare and be treated like those who take their meals in the public eating rooms.

Sec. 5. Whenever any family belonging to a Community shall anxiously desire to keep house, cook, and board themselves in a separate tenement, they shall be furnished with house-rent, fuel, breadstuffs, and all the staple necessities and comforts of subsistence at a fair price.

Sec. 6. Each Community shall endeavor to grow, manufacture, or purchase at wholesale, all articles of necessary consumption; so as to keep in store an adequate supply for the wants of all its members and dependents. And every item sold out of the Community stores, or furnished at a price, to any member of this Communion, or to any family dependent of such member, shall be afforded *at cost*, as nearly as the same can be ascertained.

Sec. 7. All labor performed for any Community shall be credited; board and all other articles furnished shall be charged; and a complete settlement shall be made with every in-

dividual, at least once a year.

ARTICLE VIII.

Sec. 1. All losses of real estate from any cause whatsoever, exceeding the sum of three hundred dollars in any one year, shall be borne by the stockholders of a Community, and repaired by an equitable assessment on their shares. All other losses, whether of real or moveable estate belonging to the Community, shall be borne by such Community out of its floating fund. The public taxes, ordinary repairs of buildings, and all other incidental current expenses of every description, shall be paid out of the floating fund.

Sec. 2. The clear profits of every Community shall be periodically divided among the members thereof, and members only, according to *capital* invested, and *labor* performed. The shares of Joint Stock shall receive *five-twelfths* of such profits, and *labor seven-twelfths*. Every member owning shares shall receive a dividend of the profits accruing to capital, according to the number of such shares; and every member shall receive a dividend of the profits accruing to labor, according to the time credited to him or her individually on the Books of the Community.

Sec. 3. Provided, nevertheless, that *capital* shall never receive *profits* exceeding an amount equal to six per cent per annum, simple interest, for the whole time of its investment, in the funds of the Community. Nor shall labor beyond the average of 48 hours per week, nor that of minors, under eighteen years of age, nor the services of any other person ever entitle any member to *profits*.

ARTICLE IX.

Every Community in this Association shall stand for ever pledged to the relief and comfortable maintenance of all its members, who may become destitute of pecuniary resources; and also of their widows and orphans, so long as they shall conform to wholesome rules and regulations.

ARTICLE X.

Sec. 1. Each Community in this Association shall hold an annual meeting for the choice of its official servants, the hearing of reports, and the transaction of other necessary business.

Sec. 2. All official servants shall continue to discharge the proper duties of their offices, till others are chosen and prepared to serve in their stead.

Sec. 3. Special meetings may be called and holden on seven days notice. And such meetings shall be called and holden, whenever seven members request the same in writing.

Sec. 4. The manner of calling, notifying, and conducting meetings, shall be prescribed by vote of the Community.

Sec. 5. Every member shall have one and but one vote on all questions; and the concurrence of two-thirds of all the members present and acting shall always be necessary to a decision.

Sec. 6. Nine members shall be requisite to constitute a quorum for the transaction of business, but a less number may adjourn.

ARTICLE XI.

Sec. 1. The official servants, annually chosen by every Community in this Association, shall be a President, Secretary, Auditor, and six Intendants, viz.: an Intendant of Finance and Exchange, an Intendant of Agriculture and Animals, an Intendant of Manufactures and Mechanical Industry, an Intendant of Health and Domestic Economy, an Intendant of Education, Arts and Sciences, and an Intendant of Religion, Morals and Missions.

Sec. 2. The President and these six Intendants shall constitute, *ex officio*, a Board of Trustees, in whose name the whole property of their Community shall be holden and managed for the common benefit.

Sec. 3. These official servants shall also constitute, *ex officio*, the Executive Council of their Community, with plenary authority to select and appoint all managers, foremen, overseers, directors, and agents necessary to its complete industrial organization. Also to approve and recommend all teachers, lecturers, ministers of the gospel and missionaries, going out from the Community under its direction, or in its general service.

Sec. 4. It shall be the duty of the Executive Council to arrange all the business, interests, and affairs of their Community into six general departments, each having its appropriate branches, in such a manner that every person thing, and particular matter of concern may be under the oversight of the Intendant to whom the same most naturally belongs. And the several Intendants shall be considered responsible for the orderly management, and good condition of their respective departments.

Sec. 5. The Executive Council, through the President, shall make a clear, detailed Report of the standing of their Community in all its departments, at least once a year, and as much oftener as the members may by vote demand.

Sec. 6. It shall be the duty of the Secretary to act as Clerk of the Community, the Board of Trustees, and the Executive Council, and to keep full, fair, well-ordered Records of all their proceedings, and of all other matters properly coming within his province.

Sec. 7. It shall be the duty of the Auditor to examine and attest all pecuniary accounts kept by the Community, and to guard its financial statistics, if possible, from error.

Sec. 8. The proper duties of Treasurer, as well as of general Purveyor and Accountant of the Community, shall be performed by the Intendant of Finance and Exchange. He shall *receive, safely keep, and justly account for*, all moneys accruing to the Community, and pay them out, under such regulations as may from time to time be ordained. He shall keep all his accounts in the most approved method, and in such a form and state, that his Books may at all times exhibit the true financial standing of the Community in its several funds and interests.

Sec. 9. No official servant, manager, foreman, overseer, director, or agent of a Community shall ever receive any salary, or other compensation whatsoever, exceeding the established rate of wages allowed to the members at large.

ARTICLE XII.

Sec. 1. It shall be the settled policy, and a fundamental principle, with every Community in this Association, never to contract any debt or obligation of suretyship out of the pale of its own membership, nor *within* that pale beyond temporary occasional necessity in the management of its internal affairs. Nor shall the goods or productions of any Community ever be sold on credit to the surrounding world.

Sec. 2. All moneys to be expended for land, stock, goods, or any other object, by the Trustees, Executive Council, or Intendants of any Community, shall first be appropriated by vote thereof at some regular meeting.

ARTICLE XIII.

All matters of serious controversy, arising

in any Community of this Association, shall be tried and determined, *in the first instance*, by a mutual council, and upon failure thereof, *finally*, by a Jury of twelve impartial members.

ARTICLE XIV.

Every Community in this Association may enact and establish such Bye-Laws, Rules, and Regulations, not inconsistent with the general spirit and object of this Constitution, as may be found necessary to its good order and general welfare.

ARTICLE XV.

The Constitution of this Communion may be altered, or amended, by a vote of three-fourths of all its members specially convened for that purpose, either in their respective Communities or in general Conference; provided always, that every such alteration or amendment shall be proposed in writing, and publicly announced to the members, at least thirty days preceding the time of its regular consideration.

Now therefore, in solemn ratification of this Constitution in all its Articles and Sections, and for the formation of Fraternal Community No. 1, we have severally caused our names to be hereunto annexed in a general

REGISTER.

Names.
Place of Nativity.
Birth.
Admission.
Calling.

FIRST MEETING.

At a regular meeting of the members of Fraternal Community No. 1, holden in Mendon, Mass., Jan. 28, 1841; David R. Lamson acting as President, and Adin Ballou as Secretary, the following votes were passed unanimously.

Voted,—That the choice of our regular official servants be deferred for the present; and that a Provisional Committee of seven members be chosen, with the following special instructions and powers, viz.:

1. To procure suitable Record and Account Books, or so many as may for the present be found necessary, and cause the Constitution to be properly inscribed.

2. To receive subscriptions to the Constitution, and to the Joint Stock.

3. To receive and account for any moneys

which may be paid into the Treasury.

4. To prepare a suitable exposition of the Constitution.

5. To cause 500 copies of the Constitution and Exposition to be printed in the Practical Christian, and an equal number in the form of a tract or pamphlet.

6. To collect such information as they may be able respecting a location for this Community; respecting the form and construction of buildings; respecting the internal economy of social communities, hospitals, and large boarding establishments; respecting agriculture, manufactures and education; and respecting any other matters likely to promote the prosperity of our enterprise.

7. To purchase such books and treatises (not exceeding the cost of ten dollars) on agriculture, manufactures, education and other subjects, as they deem particularly necessary.

8. To call a meeting of the Community and report their doings as soon as circumstances will in their opinion warrant.

Voted, That the following named members, do constitute said Committee, viz.—Adin Ballou, Nathan Harris, Wm. H. Fish, Henry Lilley, David R. Lamson, Daniel S. Whitney, and Geo. W. Stacy.

Voted, That the sum of one hundred dollars be appropriated to the use of the Provisional Committee for the purposes of their appointment.

Voted, That the Joint Stock Subscription Terms of this Community shall be in the form following, to wit.

SUBSCRIPTION

TO THE JOINT STOCK PROPRIETORSHIP OF

FRATERNAL COMMUNITY NO. 1.

In conformity to the Constitution, adopted, ordained, and ratified by the members of Fraternal Community No. 1, we the undersigned do severally subscribe to the Joint Stock Property of said Community, and promise to pay into the Treasury thereof, in current money or some acceptable equivalent, at our earliest convenience after demand, the sums designated and covering the shares noted opposite our respective names: the said Joint Stock Property, and every share thereof to be forever holden, controlled, regulated, subjected, privileged and entitled, in all respects strictly ac-

cording to the provisions and specifications of said Constitution.

Names.

Sums.

No. Shares.

Place and Date.

Voted, That this meeting be now dissolved.

D. R. Lamson, Pres't.

Adin Ballou, Sec'y.

At a meeting of the Provisional Committee, subsequently holden, Adin Ballou was chosen a sub-committee to draft, prepare for the press, and publish an exposition of the Constitution; which is herewith respectfully laid before the public.

EXPOSITION.

In their humble attempt to establish a new and better social state, the members of the Fraternal Communion anxiously desire that their friends, and the whole candid public should clearly understand their views, feelings and purposes. Without courting notoriety, or practicing concealment, they would commend themselves frankly to every man's conscience in the sight of God. They are endeavoring to place themselves in a true social position, in which, with the least hinderance and the greatest effect, they may perform all their relative duties. After long and patient inquiry, discussion and deliberation, they have agreed on the plan of association and cooperation set forth in their Constitution. They make no pretensions to infallibility, and hold themselves at liberty to receive any new light, or to adopt any improvement, which experience, observation, or future better information may commend to their judgment. But as at present enlightened and directed, *this* is the method whereby they have resolved to promote the glory of God, and the welfare of mankind.— Their reliance is placed, not on the wisdom or the might of man, but on the unerring guidance and guardianship of that Infinite Father, who never forsakes his dutiful children, nor ceases to do good *even* to the unthankful and evil.

They are too well acquainted with the nature of things, to presume that their enterprise however favored of God, will escape the trials which have beset every righteous attempt to reform and redeem man, since the foundation of the world. Human nature has been committing suicide from the day of its first trans-

gression till the present time. In the mass it has been blind to its own good, regardless of its own true honor, and hostile to its greatest benefactors. It has sneered at the institutions of divine wisdom, scoffed at wholesome admonition, gloried in its own shame, and murdered its Saviors. Ridicule and contempt are the most tolerable manifestations of opposition, which the members of this Communion have to expect. Nor will they be wholly disappointed at malignant curses, and downright persecution. But counting the cost, their minds are made up to endure, to forbear, to forgive all that may be said or done against them. They know in Whom they have trusted; and they know that they seek only the welfare of the whole human race. They have faith—a strong and abiding faith, in the success of their efforts, and in the final triumph of holiness over all sin. To those therefore, who deal mainly in sneers and taunts, and to those who are ready to stop their ears and run in wrath upon the victims of their prejudice, we have only this to reply, *“Father forgive them, for they know not what they do!”* This exposition is addressed to the humble, the candid, the honest hearted, whose bosoms throb with unutterable yearnings for a purer, holier, happier state of human society. To all such we meekly commend our new plan of a practical Christian Communion, with these accompanying explanations. We do not ask them to embrace any thing on *our* mere recommendation, but to read, ponder, and judge for themselves. If they can conscientiously approve, we shall rejoice; if they dissent and condemn, we can patiently bear it. No one will be unreasonable enough to expect us, in so small a space as the one here occupied, to meet all the questions and objections which may arise in different minds concerning our enterprise. We cannot now do more than present a tolerable exposition of the outlines and prominent points. With this it is hoped the friendly and well disposed will be satisfied. Hereafter the more minute details will be duly explained and illustrated, as occasion may require. We proceed then to the

PREAMBLE.

Five general objects are here presented, as the leading motives which prompt us to unite in the formation of the Fraternal Communion. First, we seek “more effectually to illustrate the virtues, and promote the ends of pure reli-

gion, morality, and philanthropy." Pure religion requires perfect love to God—the soul's undivided affection for the *Right*, the *True*, and the *Good*,—a complete absorption of the *human* into the *divine will*. Pure morality requires an enlightened regard to the rights and the happiness of fellow beings; a profound, deep seated, immutable principle of benevolence, truth and justice in the heart; and an unconquerable determination to do right by others, whether *they* do right or wrong. Pure philanthropy requires man to be the friend and brother of man, in all the great interests of the race for time and eternity,—to be a devoted lover, sympathizer, helper and benefactor of humanity, in all its branches, in all its fortunes, and in all its destinies—without restriction to any geographical, national, complexional, political, partizan, or sectarian lines. Such a religion, morality, and philanthropy are *fundamental* in the *LAW*, the *PROPHETS*, and the *GOSPEL*. To illustrate more effectually their sublime virtues is our humble aim. We see men religious—religious *enough* in some respects; but how few exemplify a *pure* and *undefiled* religion? How few love God for his own intrinsic perfection's sake! How few serve him and cleave to him as the supreme and only Good? How few undoubtedly trust in the majesty of his righteousness, revealed by Jesus Christ, as the only certain protection against all danger? Can it not be otherwise? We must advance. We must attempt something nobler than ordinary religious attainments.

We see men moral, in some things notably moral; but how few are there whose morality rests on the rock of principle? How is morality circumscribed, diluted, and accommodated to temporary convenience? How like the chameleon is it made to change its hues with every change of place and circumstance? Where are those who are inflexibly determined to treat their fellow creatures justly, kindly, and mercifully, whether so treated in return or not? And what a low-born morality is that which is ever saying—*"I will love you, if you will love me—I will be your friend, if you will be mine—I will be just to you, if you will be just to me—I will be kind to you, if you will be kind to me; but if you hate me, I will hate you—if you injure me, I will injure you—if you are my enemy I will be yours—if you revile me, I will revile you—if you are*

selfish, cruel and unprincipled, I will take care to resemble you!" And yet how many, even of the professedly good, scarcely aspire after a morality more divine than this? Cannot things be otherwise? Shall we rest contented with this worldly and carnal morality? No; We must advance.

And philanthropy, what shall we say of its fruits, as seen in the lives of multitudes who claim to be the lovers and friends of their kind? How many of the reputed amiable and sympathetic have no tears to shed save for the unfortunate of their own family, their own circle in society, their own party, their own religious sect, or their own complexion? To them how do all others seem as mere animals, vegetables, nay stones, that may be bruised, beaten, and ground to powder without a sensation of pain? How few are *they*, whose love is expansive enough to embrace all whom God hath made of the same blood; whose heaven-born sympathies prompt them generously to weep with humanity wherever it weeps, and to rejoice with it wherever it rejoices? We aspire to the illustration of such a philanthropy. We press forward to its attainment, leaning on the arm of God's anointed Son, who lived and died for all.

Here then is the foundation of our superstructure—*Pure religion, morality, philanthropy*. To this first grand object we hold all the rest subordinate and subservient. This is *primary*; the others are but *secondary*. The kingdom of God and his righteousness take precedence of all other aims and interests.—Let not the uncircumcised soul, that disregards this *foundation*, think to feel at *home* with us in rearing up our social fabric.

Our second general object is to "withstand the vices, and reform the disorders of the present social state." We feel that few as we are insulated, dependent for bread, hemmed in by mighty influences of both Church and State, necessitated to struggle under disadvantageous economies, bound hand and foot in the frame work of society, fettered by its corrupt customs, met every where by its maxims, and obliged to educate our children in the midst of its evil examples—it is next to impossible for us triumphantly to accomplish this object.—We can do *something*, we can do *much*, even as we now are; but we believe we could effect a vast deal more in Fraternal Communities.—A living example of reform—"a city set on a

*What do you think of the "love
hope to hear from you too."*

hill"—is now demanded, to convince the unbelieving world that it is best and safest to do right. What is the universal skepticism which every where repels pure religion, morality and philanthropy? unbelief in the real excellency of righteousness, and in its inherent tendency to promote the good of man in *time* as well as *eternity*. The language from most mouths is "O yes, very fine—very good—grand principles—if they could only be practiced; but they are *impracticable* in the present state of the world; no man can carry them out, and live among men. Christians have to manage matters just like all the rest of the world. Perhaps the day will arrive when these things can be practiced, but we fear it is afar off." It is quite unavailing to meet this skepticism with mere words; we must meet and confound it with demonstration. And to effect demonstration, we must get out of our present position into the true one. We cannot run with so many clogs upon our ankles. We are bidden to make brick without straw. Society at large will not move with us; it only opposes and hinders us; yet, if we cannot carry out our glorious principles, single handed under all our disadvantages, and against the whole combined mass that either oppose or doubt, it seems to be taken for granted that those principles are impracticable. "Give me a fulcrum for my lever," said Archimides, 'and I will move the world.' Give us a fair chance, we say, and we will reform the whole social state. At least we will try.

Our third general object is, "to secure to our posterity the blessings of a more salutary physical, intellectual and moral education." At present the physical education of children, at least among us common people, is left almost wholly to chance. We cannot say much more of their *moral* education. Intellectual education—has received the principal attention, both of legislators and parents. But this is irregular, defective, and in general very far from accomplishing its professed ends. We want something better, something very different in its details, processes, and results. We want to see our children's bodies strong and healthy, their hands dexterous in the despatch of business, their minds well stored with useful knowledge, their hearts filled with divine principles, and their moral characters unblemished. Health, knowledge and goodness are necessary to the full idea we entertain of a well educated

youth. There must be a better way to educate youth, than the prevailing,—and in our Communion we shall be able both to find and pursue it. Our fourth general object is, "to establish a more attractive, economical, and productive system of industry." By good company, pleasant well-contrived workshops, fields and gardens, convenient implements, enlightened methods of operation, a proper distribution of time between different occupations, and a choice of pursuits, it will be no difficult achievement to render industry at once honorable and agreeable. If honorable and agreeable, it will be attractive. It is now too often repulsive and tedious. There is little to render it otherwise. By availing ourselves of the services of those among us who are best informed and most skilful in planning and arranging business, by the help of many labor saving machines, and by means of a hundred other advantages unattainable except in such a combination, we cannot fail to render our industry highly economical and productive.—We shall be able to produce a great deal more than we now do, with much less of wearing effort to the body or mind, and consequently shall retain more power to promote the good of mankind at large.

Our fifth general object is, "to facilitate the honest acquisition of individual property for laudable purposes." In this we differ from the Shakers, and from all those Socialists so called, who make the individual dependent on the mass of their associates (or too often, perhaps, on the will of the *few* who govern that mass) for their food, clothing, and other personal conveniences. We unite our property for certain great purposes, but hold it individually in negotiable shares. The whole of this Joint Stock Property is pledged, first, for the comfortable maintenance of all our members, and of their widows and orphans so long as they conform to our general rules and regulations; secondly, for the thorough education of all our children and youth; thirdly, for the relief and proper nursing of all our sick; fourthly, for the sustaining of all necessary literary and religious privileges among us; fifthly, for the promulgation of our principles abroad as may be judged our duty; sixthly, the payment of the public taxes assessed upon us; and, finally, for defraying all incidental expenses, which may be necessary to keep our lands and buildings in a good condition. Beyond this each

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individual is the absolute disposer of his or her own property. Beyond this all profits are divided among the members, according to capital invested and labor performed, as specified in Article VIII. Each member may honorably leave the community at any time by communicating a written notice to the secretary; in which case he or she is entitled to receive the par value of his or her shares in cash. And all the members may make such a use or disposal of their money, not contrary to express compact, as they severally judge expedient.— Their associates may advise, reason with, and admonish them, as to the right use of their pecuniary means—as to the quantity, quality or fashion of their clothing—or as to the amount they shall expend in visiting abroad, or in charity and alms, or for any other object; but further than this they cannot control them. We think this right and possession of individual property indispensable to a due degree of personal independence—and a great safeguard against the stealthy approaches of human despotism. If those who have *least* of this property are placed beyond the reach of want, and even enjoy great literary and religious privileges, we think no harm but much good will come of allowing others to hold and dispose of whatever they may acquire for laudable purposes. And we believe that the facilities and economies of a Fraternal Community will be such, that very nearly all its members can acquire an ample competence. They will be able to do this *honestly*; not by depressing or degrading others; not by taking advantage, either of their necessities or misfortunes. As they raise others, they will themselves rise; and thus, in the *true* social state, it will become comparatively easy to do what is now so difficult—i. e. to love our neighbor as onself—to promote the good of each and of all by the same process.

Should these five general objects be successfully pursued, we can hardly conceive of the changes which must ultimately take place in society. The establishment of one Community will succeed another, till whole countries, and perhaps we ought not to hesitate saying the whole face of the globe, will be dotted with peaceful and happy *habitations*. Their healthful industry will subdue and beautify the earth which receives their cheerful sweat, and a generous husbandry be repaid with superabundant products of all that man

or beast may need. War, oppression, intemperance, debauchery, and ten thousand hateful vices now prevalent will gradually disappear, and man return to his primeval Eden.

Whatever may be the issue, we will hope and labor for at least the undying consciousness of upright intentions, and benevolent ends.

We may now proceed to notice the Constitution more in detail.

ARTICLE I.

By this it will be perceived that a confederation of distinct, independent Communities is contemplated. The Fraternal Communion, properly so called, is a general association of individuals, adopting and acting under this Constitution. This general association, as such, admits no members, and exercises no powers of government, except for the regulation of its meetings from time to time. It may pass resolutions expressive of its opinions and convictions, or send out advisory epistles, recommending such measures as are deemed salutary; but its authority extends no farther. In everything besides altering or amending the Constitution, each local Community exercises within itself all the social powers, rights and immunities of a christian Commonwealth.

This local independence under a general confederacy is believed to combine greater advantages, and to obviate more difficulties than any other arrangement which could have been proposed.

ARTICLE II.

This is an important article. It prescribes that membership in the Associations at large shall be acquired *only* by admission into some one of its local communities. This constitutes all, thus admitted, members of the general Fraternal Communion, and entitles them to sit and act in all its general meetings. It prescribes a religious and moral test—a sort of Confession and Covenant, to which all must deliberately and cordially assent who *become* or *remain* members. It prescribes the age of eighteen years, as the earliest at which persons can become members. This being three years under the age of *majority*, as fixed by the civil law, the question may arise whether it is intended to encourage minors to join the Communion, without the consent of their parents or guardians? Certainly not. We only provide for cases where there is no such impediment, and especially for our own youth,

who, if educated as we intend they shall be, will be more competent to act the part and bear the responsibilities of members at eighteen, than persons generally are at twenty one. The reader will not confound membership with residence or inhabitancy. To be an inmate, dependent, resident, or inhabitant in a Community is *one* thing; to be a *member* is another. Persons of every age may be connected with members of a Community as children or dependents of their families, but cannot act as members without the prescribed qualifications. It will be perceived also, that this section prescribes the voting in of members. This must be done by the voice of two thirds of all the members present and acting. Every vote must be passed by this number.— See article X. sec. 5. In section 4th of the present article it is provided that any person may cease to be a member at any time, by sending in a written notice to the Secretary of his or her Community declaring such intention. Thus a person may wish to quit the Community altogether, or to unite with some other Community, which has been or is about to be formed. In all such cases, *with* or *without* giving any reasons, there is perfect liberty to depart. Our object is to retain no one among us who is not contented. We therefore make it easy and honorable for any member to leave whenever so disposed. A question may arise here concerning the disposition which a member intending to leave a Community shall make of his or her stock. This is answered by reference to the 7th and 8th sections of article III. The member intending to depart will offer his or her shares for sale, first to such fellow members as are most likely to purchase. If none will buy, the Community must take them at the par value, unless absolutely unable for want of funds—in which last case, they may be sold wherever a purchaser can be found. It is presumed that members intending to leave will endeavor to arrange and accommodate these matters in such a manner that few serious difficulties will ever arise. Where there is so large a *liberty*, and a tolerable disposition to do right, no great trouble will be experienced.

This article prescribes in section 5th, that any unworthy member, having proved incorrigible, may be disowned. It can hardly be anticipated that such cases will occur. Yet it may not be possible for us wholly to avoid

them. In spite of our test, which is exceedingly repulsive to the carnal mind, in spite of the strong influences which must prevail in all our Communities in favor of righteousness, in spite of the liberty we give to the discontented to depart, and in spite of the most faithful, patient, persevering and affectionate efforts to reclaim and reform the erring, which we are bound to carry to the farthest verge of charity, there may be now and then a case in which we shall be baffled, and obliged to “put away that wicked person from among us” by a solemn disowning vote. This will never be done but in cases so decidedly marked and incurable, that it becomes sinful in us to preserve fellowship.

Section 6th is sufficiently explicit without comment. Section 7th places all members on a footing of *personal equality*. All become members by the same test of worth, and the same process of admission. Having become members, they have all the same right to vote, the same eligibility to office, according to talent and fitness, the same allowance of wages per hour for labor, and the same privileges in all respects. No middle walls of distinction are built-up between male and female, white and colored, gentleman and yeomen, professional and unprofessional classes, the rich and poor, the titled and untitled, the high-born and low-born. We hold with the poet that

“Worth makes the man, and want of it the fellow.”

One may excel another in physical strength, in talents, in skill, or in aptitude for particular branches of business, science, art, or official functions. A right heart and good sense in all the members will not only *consent*, but be *anxious*, that each should fill the place for which he or she is adapted, whether at the head or the foot of the class, and the more especially, since with us the greatest, most talented, and skilful become the servants and helpers of all, without any pecuniary or other advantages whatsoever over the humblest.— The mightiest can compel no obedience by physical violence, and the wisest, though physically weak as a child, is the organ of God, whose counsels have all the force of law. Our government is essentially *DIVINE*, administered in part directly by the *KING* of kings, and in part intermediately through human organs.— It is therefore one of righteousness, peace and joy.

THE TEST.

It seems to be necessary that we should not pass over *this* without a more particular notice of its general character and details. It may be considered as an epitome of the document known among our friends by the title, "Standard of Practical Christianity." There are those whom we highly respect, who object entirely to all religious tests and moral pledges whatsoever. We are constrained to dissent from these friends on this point. We do not desire to confine our benevolence, justice, or mercy within any narrower limits than those of our common humanity. We hold ourselves bound to love and do good to all, as we may have opportunity. Neither do we desire to be the final judges of our fellow creatures, to assign them either to heaven or hell. This is the sole prerogative of the ALL PERFECT. Nor yet do we wish to set up as essential mere speculative dogmas, about which the truly enlightened and holy may honestly disagree. Hence our creed has been made comprehensive enough to embrace all who sincerely believe in the religion of Jesus Christ, and acknowledge themselves bounden subjects of its moral obligations. We leave our members to settle the details of christian doctrine for themselves, in the reverence of God, and mutual good will to each other. It may be said that there are good and pure men who reject the christian revelation. We do not undertake to settle this point. But this much we are sure of—that no such good and pure men, rejecting Christ, *can* consistently, or *will even desire* to be united with our Communities. If such approve of Communities, they will form one on their own model of persons who sympathize with them in their religious notions.—With all such persons, and all such Communities, we shall live in peace, endeavoring to do them good and not evil for ever. "But their Rock is not as our Rock;" and we cannot honestly, heartily and conscientiously enter into an association with them so intimate as that which binds together the members of this Communion. To us Christianity, however misunderstood for ages by the great mass of its professors, is *a* religion, and the *only* religion, which meets the wants of human nature. No other comes up to it; no other can go beyond it. Its spirit and principles aim at universal restoration and perfection, prescribe the process, provide the means, and undeviat-

ingly tend to the consummation. Hence we adopt a test which excludes the deniers and rejecters of Christ.

But we deem it equally necessary to our peace and welfare, and to the success of our great enterprise, to exclude those who, while they profess the religion of Christ, either deny their obligation to practice his plain precepts, or construe those precepts into a justification or at least into an allowance of notorious iniquities, vices, and abominations. Among these we include all wars and fightings between mankind, whether as individuals or nations; all slave-holding, man-stealing, selling, buying and imbruting; all fraud, knavery, slander and personal abuse; all fashionable licentiousness, debauchery and pollutions, whereby chastity is undermined and violated; all oath-taking, imprecations and cursings; all manufacturing, buying, selling and dealing out of intoxicating liquors as a mere drink—so generally practiced to the evident promotion of drunkenness and manifold crimes; all mustering, training, and manœuvring with deadly weapons, in order to acquire the art of war; all law-suiting, office-holding, voting, and other participations in the machinery of anti-christian governments, whereby a man is obliged to bind himself to disobey Christ in some things, before he can be allowed to do right in others; all love of dominion, self-will, bigotry, covetousness, hypocrisy, profanity, idleness and unruly use of the tongue; and all lotteries, games of chance, betting, immoral amusements and corrupting assemblages. These great evils are sanctioned or winked at, and even practiced by multitudes, not only of the so called moral and respectable of the world, but by thousands who maintain their standing in the nominal church of Christ. Nay, those gigantic abominations, War and Slavery, are upheld by the special pleading, and nameless apologies of many professed ministers of the gospel, even eminent doctors and divines.

We cannot away with all this; we protest against it; we must do something to remove so great a reproach upon christianity. To this end we combine in a Fraternal Communion. Can we then open the door and invite persons, however honorable or amiable in the opinion of the world, to unite with us in a work for which they have no heart, and which they would not fail to hinder and obstruct both by precept and example? Common

sense forbids, and God forbids. How can people walk together in this intimacy without being agreed on fundamentals? And how can they be agreed without an understanding of each other's principles and sentiments?—And how can there be a thorough and fair understanding, without a recorded expression of these principles and sentiments? Hence the necessity and propriety of our *Declaratory Test*.

We have called this Test a sort of Confession and Covenant. It is a brief confession of faith in the Christian Religion, and of personal obligation to obey its requirements—to obey them *generally*, according to the dictates of truth and a good conscience, but *especially* to obey them in the particulars explicitly stated. It is a Covenant or promise on the part of those who assent to it that they will earnestly endeavor by the help of God, to walk in conformity to their acknowledged obligations, and that whenever they fail, they will not justify themselves; but humbly endure reproof, repent, seek divine pardon, and reform. If they do this, their hearts and character will continually improve until the perfect day. If they walk otherwise, and not only do what they acknowledge to be evil, but stubbornly persist therein, they will prove an offence and a scourge both to themselves and their brethren, who in the last resort must disown them. Still it will be said that we are too exclusive—that we demand too much in our test—and that we shall repel many worthy, learned, and honorable persons, who could be of great service to us, and who but for our rigorous notions, would be glad to unite with us.—We want them among us; it requires much self-denial to do without them; but we must not set a price on what we deem fundamental principles. We must forsake all rather than Christ, whom we cannot separate from the principles of his religion. We look forward into the future and consider, not merely what is convenient now, but what is best on the whole. All experience, and all history proves that great errors and wrongs, once sanctioned or even consented to by those who seek the highest good, do from the very countenance thus afforded them increase, multiply and strengthen, thus frequently, by a slow and imperceptible process, undermining and destroying the noblest institutions.

Thus a Community one-tenth of whose

members, with the tacit approbation of the rest, should take part in politics, go to law, fight in self-defence, engage in military affairs, or enlist in warlike expeditions, would stand ten chances to one of becoming ultimately a *political clan*, a *caste*, or at least an *avaricious corporation*. The increase of such Communities would either awaken the jealousies, and draw down the vengeance of the surrounding world, or, if successful on a great scale, would end in the most formidable of despotisms. If they perished, the innocent would go down with the guilty into a dishonored grave. But Communities having a uniform consistent moral character, like that required in our Declaration, would be holy, harmless, and salutary among men. They would be light and salt to the world, and their indefinite multiplication would introduce the long-predicted era of universal peace and happiness on earth. Such Communities, though exposed to some injuries, depredations and outrages, would be ten times more likely to escape political and warlike violence than those of an opposite character.

Since, therefore, some test of religion and morals is indispensable to the establishment and permanent prosperity of our Communities, the only question is what shall that test be? We conscientiously believe we have set up a true and safe one; which though it may retard our increase and success for a time will in the end be found health and life to the Association.

ARTICLE III.

This article is perhaps sufficiently explicit and self explanatory without comment.

ARTICLE IV.

This article contemplates Communities in their settled, well established state. It prescribes that they shall approximate that state as fast as may be found practicable. When they have reached it, nearly all their members will dwell together on their respective Community domains. The lands, Habitations, and all buildings whatsoever will be owned and controlled *solely* by the Community within whose limits they are prescribed. This is different from the plan first proposed; i. e. the plan of separate cottages and estates. This plan was abandoned upon reflection—when it was considered what changes would be made by fire and flood, sale and removal, legal interference from without, death and heirship, bad econo-

mies &c. By the present plan many mischiefs and evils are avoided or prevented.

As agriculture is to be the basis of our industrial operations, and as every thing is to be managed in the most orderly manner in *this* as well as the other departments, it may be anticipated that the domain of a well established Community will not only produce in great abundance the necessities and comforts of life, but that it will exhibit such neatness and excellency as are now seldom beheld. Well directed efforts will be continually made by a strong force of workmen under intelligent managers, to carry every thing up to a high degree of perfection. Order, beauty and fertility can scarcely fail to be the result. While a Community is forming, and preparing its Habitations, things must be managed according to the necessities of the case. A few families, and such hands as can be profitably employed, must commence operations. They must be boarded and paid in such a manner as, for the time being, circumstances may require. Meantime, others of the Community will pursue their business elsewhere, economising their means and preparing to join their brethren whenever there is room and suitable employment for them. Thus all confusion and disappointment will be avoided, till in process of time the whole company have reached their location. Some have imagined that a Community of two or three hundred must, as a matter of course, locate all at once, and the wonder has been what they were to do with themselves. Such notions arise from a want of consideration, and of explanation, as to the natural and necessary method of establishing a Community. No one will settle on the Community domain till he or she is provided with shelter, sustenance and suitable employment. Let this matter be well understood, and there will be neither wonder nor difficulty.

ARTICLE V.

This article declares that it shall be the duty and the privilege of all members of our Community, and of their family dependents, unless absolutely incapacitated, to perform a reasonable amount of productive labor, &c.—Idleness in those who are able to pursue an honest employment is not to be encouraged or tolerated among us. The rich and the poor, the learned and the unlearned, the gentleman and the yeoman, the mistress and the maid, are expected to be reasonably industrious in

something. To this end it is made the duty of each Community to provide suitable employment for all—such employment, if possible, as is most agreeable to them. Who in that case would even desire to be idle. It may be asked what employment can be provided for so many? We may mention the various branches of agriculture, orcharding, gardening common and botanic, perhaps silk growing, and the sugar beet culture; the rearing, attending and managing of all useful kinds of animals and poultry; the construction of buildings and numerous works of utility; the carrying on of all those handicraft, mechanical and manufacturing operations which do not require too large a capital, and which would meet our own wants; the instruction of children and youth in all the branches deemed necessary; preaching, lecturing and teaching abroad, as religious, moral, philanthropic and literary missionaries; nursing the sick and attending to the infant children; performing household duties, and necessary services in the kitchen, laundry and dairy establishments. These and a thousand other cares will leave little room for any to complain that they have nothing to do. To organize and distribute all this labor in a judicious, profitable and agreeable manner, will require great study, judgment and tact; but it can be done. And when once things have been bro't into a right train, it will be easy to pursue the familiar routine. Most persons will prefer at least two sorts of occupation in which to spend different parts of the day. In this probably all can be accommodated.

It will be perceived that wages are to be of one uniform rate for all persons over eighteen years of age, whether male or female, able-bodied or feeble, expert or awkward, public functionaries or private operatives, overseers or overseen, masters of arts or swine herds, physicians or purses, ministers or marketers. Likewise all youth and children under eighteen years of age are to receive wages at uniform rates, according to the ages by which they are classed. The reasons for this arrangement are, 1, that where there are so many places to fill, the more feeble and incompetent can nearly all be employed to a degree of common profit little below that of the more able bodied and skilful; 2, that female labor is unjustly estimated in the current scale, and ought according to our principles to be placed

on a footing of equality with male labor; 3, that any attempt to determine the precise worth of labor, and to discriminate between that of different persons would be burdensome, vexations and mischievous to all concerned; and finally that benevolence, kindness and good feeling will be greatly promoted by the strong bearing the infirmities of the weak, and the inexpert feeling that they are not degraded.

The common or average measure of time for labor, exclusive of rest and refreshment, is eight hours out of the twenty-four, and forty-eight per week. During some seasons of the year business will require ten to twelve hours of labor a day, at others not more than four or six. The operatives will be abroad on visits sometimes for days together—at other times they will desire to make up for their absence. Some time will be lost in sickness and by other means. So that, on the whole, any person who averages forty-eight hours per week of labor through the year, will do better than the majority of industrious people in the present social state.

It may be asked whether time-keeping will not be a difficult task in our communities? Probably not a tenth part as difficult in practice as might at first thought be supposed.—Each individual will keep his or her own time, and report at regular intervals to a general time-keeper in the Finance Department.—A public clock and bell, kept always in order, will facilitate the matter.

By the 6th Section of this article it is prescribed that all work executed by the members of every Community shall be wrought in a thorough, faithful, and neatly finished style, according to its kind. This is important both as it respects moral principle, salutary example, a good reputation, and pecuniary advantage. By this means our fabrics and productions of all sorts will command the admiration, confidence, and market of all desirable customers.

There are many points in the remaining articles on which we should be glad to comment and present explanations, but our limits compel us to forbear. After what has been said, it is hoped that most of our readers, who are really disposed to understand the nature and particulars of our Institution, will without much difficulty deduce answers to their various inquiries from the Constitution itself. If

more particular information is desired, we shall be happy to impart it upon request. It will be understood that a multitude of details must necessarily remain to be determined and regulated by special rules and bye-laws. The organization of the six general departments and their respective branches will be a work of time and care. But when this organization shall have been completed, the most perfect system, order and propriety will reign throughout. There will be very little confusion, interruption or unpleasant jostling. Every one will know *what* to do, *when* and *where*. The buildings, and especially the *mansion-houses*, will all be constructed with such accommodations, and furnished with such conveniences, as to render them at once pleasant, healthful, and every way far preferable to the common abodes of men. A Library continually augmenting, a Reading Room, a Chapel, suitable School Rooms, a Bathing Establishment, &c., will be provided by each Community at the earliest date practicable after the actual purchase of a location.

Without allowing ourselves to expatiate on the vast economies, the orderly arrangement, the religious, moral and literary privileges, the attractive industry, the health, peace and competence, the beautiful outward scenery, and above all the happy effect on general society, which we are confident will be wrought out by our Communion; we close with a few remarks on the relation we shall sustain to Government, and a brief notice of *certain objections*.

In the first place, we shall be peaceable, inoffensive and harmless—committing no great crimes, calling for no special assistance, abstaining from all political intrigues, and commotions, occasioning no particular expense, and troubling neither the polls, the courts nor legislatures with our interference. In the second place, we shall educate our own children and youth, maintain our own poor, do what we can to relieve the distressed around us, and exert all our influence in favor of righteousness, order and peace every where.

In the third place, we shall quietly pay the taxes assessed upon us; and thereby help maintain those whom we never made poor, educate children and youth who have no special claims upon us, and make good highways for the people at large.

In the fourth place, we shall steadfastly refuse to do any thing required of us by govern-

ment which we deem *anti-christian*, and bear an undying, uncompromising testimony against all sin, whether in the State, or the Church.

And finally, if government should not respect our conscientious scruples; but overlooking all our usefulness and good influence on society, should fine, imprison, slay, or in any manner persecute us, we shall endeavor by the grace of God to endure it all in the non-resisting, forgiving spirit of Christ, until deliverance come from on high, and we are permitted to rejoice in the triumphs of truth and love.

The Objections referred to, which we wish briefly to notice, are often brought against our associating in Fraternal Communities, and may be stated in the following terms,—“You are going to withdraw from the world and seclude yourselves like monks and nuns from the rest of mankind. You are going to extract and bury up the salt of general society, and leave the mass unrestrained and unblest by your personal influence. You are going to fly from temptation, and conflicts without, that you may enjoy ease and quietude in solitary retreats. You are going to promote your own selfish ends, rather than the reformation and salvation of the human race. Is this right, is it wise, is it christian?” All these objections arise from a misapprehension of the design, nature and practical operation of our association. We are not going to retire into mountains, glens and desolate places of the earth, and there establish our Communities. But we are going to locate them in the midst of the general population, each on a few hundred acres of land, surrounded at a little distance by the estates, dwellings and villages of our fellow men, where we can at all times hold intercourse with our relatives, friends and neighbors for any and every christian purpose. Is this monasticism?

We are going to raise up, and send forth around us, true-hearted missionaries of religion, morality, philanthropy and useful knowledge, whose precepts and examples shall go hand in hand; whilst at the same time our Communities will be public demonstrations of the excellency, safety and advantages of true righteousness. Is this extracting and burying

up the salt of general society? Is this leaving the mass unrestrained and unblest by our influence? Must we needs be crushed by the mass, in order to do them good? The mass need to see a specimen of practical christianity carried out by Communities. Then will they exclaim as of old, “Behold how these Christians love one another!” The mass cannot be reformed by seeing professed Christians treat each other as they now do in their churches and societies. The fact is, our salt loses its savor by being ground, scattered, and mixed with the earth. It should be concentrated and applied in sufficient quantity to counteract moral putrefaction.

Again; we are flying from temptation and conflict with evil, that we may enjoy ease and quietude, and thus promote our own selfish ends, rather than the reformation and salvation of the human race! We cannot fly from all temptation and conflict with evil. We have to meet these, go where we will. But is there any merit in courting temptation—in augmenting temptation—in running into temptation, or needlessly remaining in it? If we pray God not to lead us into it, shall we falsify our own prayer by taking no pains to avoid it?—Whatever of temptation and conflict with evil we can escape, without deserting the post of duty, we ought to flee from. Than this we propose to do no more. Indeed, we retire a little from the field of public combat, that we may prepare ourselves for more vigorous and resistless onsets against the legions of darkness. And as to the selfishness of our ends, let God be our Judge—*time* the witness, and *works* our vindication.

Here then we rest our case. We have laid our sentiments, principles and purposes undisguisedly open to the public, and commended ourselves to every man's conscience, without fear, favor or flattery. We now invoke the benediction of the Infinite Father on our Communion, with a reverent hope that it may prove an instrument in his hand of great and everlasting good to the world.

In behalf of the Provisional Committee,
ADIN BALLOU.